10.

THE STILL-BORNE NATIVITIE,

OR

A Copy of an Incarnation Sermon, that should have been delivered at St. *Margarets-Westminster*, on Saturday December the five and twenty, 1647. in the afternoone, by *N. B*

BUT

Prevented by the Committee for Plunder'd Ministers who sent and seized the Preacher, carried him from the Vestry of the said Church, and Committed him to the Fleet, for his undertaking to Preach without the License of Parliament.

NOW

Published by the Authoritie of that Scripture which saith, *Preach the Word, be instant, in season, out of season.* 2. Tim. 4. 2.

Isaiah 37. 3.

This is a day of trouble, and of rebuke, and of Blasphemy: for the Children are come to the birth, and there is not strength to bring forth.

LONDON Printed for their sakes who love our Lord Jesus and his Birth day: *Anno Dom.* 1648.

To the whole Congregation of Beleevers assembled at St. *Margerets* Church in *Westminster*, on Saterday *December* the 25. 1647 in the afternoone, Grace, Mercy, and Peace, from God the Father and the Lord *Iesus Christ*.

Worthy Christians,

Had at the appointed time of preaching, the same judgment befell me which befell to Zacharias *the Father of* John Baptist Luke 1, 20. *When I thought to have spoken unto the people* that waited for mee, and marvelled that I tarried so long, *I was* struck dumbe and not able to speak. *And could I conceive it had been done by an* Angel *I should (as a cause of it) suspect in my selfe the sin of* unbeleife. *But, as it is, I am constrained to use* Zacharias *his way of expressing my meaning. On the day of your meeting in the* Temple *I could only* beckon *but* remained speechles, *whence you all* perceived *I had* seene a Vision *in the Vestry: and were not long in suspence what kind of one it was. But* whatsoever it was *I was* transported *or carried away with it, and am yet* dumb *by it.*

But as the Angell, though he strooke Zacharias *speechlesse, yet tooke not away his* writing tables, v. 63. *So I conceive by the tenour of that* order *which commands a constraint both of my* Tongue *and* Heeles: *I am not interdicted the liberty of* Pen *and* Paper, *but I may lawfully use both without* contempt.

And so by this meanes I shal (saving my regard to authority) now acquaint you with that message of God, I should then [viva voce] *have delivered in your hearing.*

It is true I in this Sermon represent as in a Sciagraph *all the Ioynts of the History of Christ: but insist only on the blessed mistery of the Union of the two natures (God and* Man*) in one person*

without reaching unto his birth; or so farre as his conception by the Wholy Ghost. Nor indeede as it falls out is there any neede I should put forward to speake of his Nativity *though that were properly* opus diei *the Worke of the day, For all the circumstances doe sufficiently proclame the* Nativity *and are now* newly revived. *Was all the* World taxed, Lukt 2. 1. *When the Messiah was borne? Alas for the day of the Lord! It is so now. Was their no roome for Christ in the* Inne, Luke 27? *There is none for him now in the Churches. Were there* Wisemen *that* sought to worship him, *and a* Herod *that under pretence of Worship* sought to destroy him Mat. 2. 1? *It was so now: there were that came to Church to* worship Christ, *and there were that came to apprehend his Ministers.* Was *there* a voice heard in Ramah, lamentation and weeping, and great mourning, Mat: 2 18. *There is another* Rachel whose child is not, *if the newes of* Cornehill *be true*, Doe *these things cause a necessity of* Christ *his* going into Egipt *the sonnes of* Israel's quondam bondage Mat: 2 18. *There will I fear (but O the good God prevent that necessity) be such another* violence, *to drive us to such another* flight, *Lastly was that* Herod *not* longliv'd: Mat. 2 19? *I propheſie no* eternity *to the men of his* carriage: Psalme 55 23.

But beloved, I must once more crave your patience, for I must leave you and waite upon the Committee. Whome as Gentlemen *I* respect *as in* Authority I Honovr: *as my* Enemies *I* love, blesse, and pray for: Mat. 5, 44: *and (that I may performe all the duties I owe upon that score) I shal labour to doe* good to: *I must tel them that I have read a story of* Tiberious the Emperour. *That* he (upon the relation which Pilate made unto him of our Saviour) had an intention and to that purpose signified his meaning to have Jesus of Nazarath reputed and received among the Roman Gods. *But the* Senate *of* Rome *withstood it, because that* Honour had been given him by such as never asked their consents. *But after this I provoke any Historian to shew me where that* great Councel *did ever any act either* Honestly, Wisely, *or like* true Romans: *but were made the* properties *& instruments either of the* Cæsars lusts, *or* Souldiers villanies. And *now I wish these men seriously to advise how much short this insolence is of the former? When men may not* Honor, *Ministers*

may not

not preach Christ without their Licence under paine of imprisonment without Baile or maine prise. I speake not this out of Stomack for what I suffer, but as hartily as I would beg pardon for my sinns doe I wish them a better exit, hoping yet they may acquire a better and more glorious conclusion then these distempers can promise or the Roman Councell had.

And now I return to give you an account of that which otherwise migh seem strange. Which is that way of application you shal meet with all, reverst upon my selfe. I confesse it is not usuall; nor indeed proper for one that speakes to others. But first, as it is the Ministers of Christs part to appeare in innocence a Dove, Math: 10 16: So as the Doves feed their young ones with that which themselves have taken down: ought Preachers to digest in their owne brests, and be fore-tasters of that spirituall food they divide to others. and this I had laboured to do. Secondly these meditations being now to be read, not heard: I thought good so to dispose them, that each Reader might as I have done suck in the juice and influence of them: and by reading as it were engage himselfe upon the practicall part of them. Vnto both which no way so Organicall as prayer. And I doe humbly pray that every Reader may be also a Beleever, and have a heart open as well as an eye. For I conceive (with humble reverence) that the Gospell if it go no further then the eye or eare is mortiferous and deadly, a killing letter. But if it be transmitted to the more noble and vitall parts it is Soveraigne, Food and Physick, Meat and Medicine. Christ in the Flesh, may vouchsafe to accept the Stable and the Manger but comming in the Spirit he must have a Temple to entertaine him. And by so providing, we shall supply what was wanting not at Bethlem onely, but at Westminster also. If any of you should be so ignorant as not to understand what I would be at in all this. I must tel you that though I cannot assent to the mind of them that would have the observation of this feast superstition; yet you that give place to the Devill Eph: 4. 27. are more injurious to Christ then any, Sinne, sinne, that is it must be taken downe, it was sinne and the Devill that snatch'd this bread of life out of your mouths that sent me to Prison Revel. 2. 10. Can you (knowing what Christ is) think to honour Christ in com-

memoration of the Nativity and at that season so shuffle the cards that sinne shall be Trump in every dealing. Remember Iohn Baptist must be born before Christ You must Repent if the Kingdome of God be at hand It it certaine that that Spirit which confesseth that Jesus Christ is come in the flesh is of God, 1. Iohn. 4. 2. and soon the contrary the Non confessor therof is the Ὁ Αντιχριστος That Spirit of Antichrist, vers. 3. I remember St. Augustin, with a great deale of paines proves every Heretic to be a denyer of the comming of Iesus Christ in the flesh whatsoever his Heresie be. But me thinks Origen with much more ease and plainesse shewes that the best way to confesse Iesus Christ to be come in the flesh, is by not committing of sinne; unto which purpose he layes that text, 1. Iohn 3. 8. & 9. to the forementioned 4. 2. 2. v. where in 4, Chapter to Be of God is the Predicate to this Confession as the Subject. And in the 3. Chapter to be borne of God is the Subject and not committing sinne is the Prædicate. So that not to commit sinne is the remote (and but once removv'd] definition of the confession of Christs Nativity, or comming in the flesh. So that the commemoration or confession by way of Observation of the Day to the end is not Antichristian (they were mistaken that advised the Parliament so) But the Drunkenesse and Gluttony the Luxury & Ryot &c, These are Antichristian, & so far Antichristian that where these are Men (even when they would confesse) do deny Christ Iesus to be come in the Flesh. And of these since the secular magistrate distinguisheth not it behoveth us Ministers to be carefull. For though I know not what State arguments there may be to prove the Holly & Ivy superstitions: yet when these things shall be set up, sooted and smoked with the sins of Intemperance and Excesse, I shall think them fitter Trophees of a Chimney-sweepers Birth day, then a Saviours, When we shall eat and drinke and rise up to play, I must think these are Ceremonies fitter for the Golden-calfe which Aaron made in Horeb: then the lamb of God that taketh away the sinnes of the world. And verily (let me be angry in it) I judge it a cause of greater feare and danger then a Prison or a Goale, lined with a good conscience, This therefore was my first intention to perswade you all by renouncing sinne to celebrate the feast of Christs Nativity for then we best testifie the

beleefe

beleef of his comming when we most fear to offend him or his father. And in this way I would be glad to keepe Christmas with any one Being very desirous that all you which would have heard me that Day had been both almost, and altogether such as I am, Except the Fleet.

Which I must confesse I take very patiently; blessing God that it overtook me not in any evill deed, but in well-doing or at least the intention of it. Neither shall the errour of the Committee in sending me to it, (And O that it were the greatest they are guilty of) make me forget the Ioy of Christs Incarnation, or the Good will towards men the Angels sung. They are Men so was my Redeemer, for whose sake, and through whose Grace I can suffer greater wrongs then these and yet never hate the Men. Indeed there is somewhat in it that is not Man but Devill To make men Dumbe as to matters of Duty and Faith: that is the Act of the Uncleane Spirit Math. 12 22: It is that hath [in a sence] made me lame so that I cannot walk. But if it hath made me Dumb and Lame: it hath made them Deafe and Blinde. And truly Without a Miracle I feare neither of us are like to recover. And because my infirmity is but an appendant to theirs, I shall hartily pray for them, that they may receive their sight even in this their day that they might see the things that belong to their, the Churches, and the Kingdomes Peace: That Christ would say Epphata: Be opened. That they that have eares to heare may hear What Christ himselfe hath said himself to them, to me, to the Parliament and all: Mat: 22, 21. Give unto Cæsar the things that are Cæsars; & unto God the things that are Gods. And then I doubt not (for I suffer but by simpathie) but I shal be able (with him Acts 3 8:) to walke and to praise God. Unto which time whether it be the pleasure of God, to prolong my dayes I know not (for it hath some analogie to that time whereof our Saviour speakes, when he saith many Kings & Righteous men have desired to see and have not yet seene.] but this I resolve on: While I live not to cease day and night, praying for the hastening of it. For the time we live in now (I am confident) is part of that mentioned Mat. 24: 21: Except these days should be shortened no flesh can be saved: and the Promise which closeth the same verse: it revives

me

me doubly in relation to the general *with* hope: *to my own* particular *with* care: *to* give all dilligence to make my caling and Election ſure. 2 Pet: 1: 10. *The* Elect (*that is they that* adde to their Faith, Vertue, and to Vertue Knowledg, and to Knowledg Temperance, and to Temperance Patience, and to Patience Godlineſſe, & to Godlineſſe brotherly Kindneſſe, and to brotherly Kindneſſe Charity) *have an intereſt in better times.* For their ſakes theſe dayes ſhall be ſhortened. *Wherefore God ſtir up your hearts to endeavour be of that Number & to increaſe it. Neither is this ſpoken by way of Phariſaicall impoſition to eaſe my ſelf, but what ever others intend, it is my reſolution* (*and the* good Lord Keepe it for ever in the purpoſe of my heart) *to begin this only* ſaving health *in ſtead of all others,* Pſalme 116 18. *For beleeve it I am very ſenſible wee live in the worſt of times, and that I am one* Chriſt Jeſus came into the World to ſave *that is to ſay* the Cheife of Sinners.

And

From the Fleet, *January* 8. 1647.

Your Debtor in this ſervice
N. BERNARD.

THE

THE STILL-BORNE NATIVITY

OR

A Sermon of the glorious Mystery of the Incarnation of our Lord and blessed Saviour Jesus Christ Both God and Man; To have been delivered at St. *Margaret's* Church in *Westminster* on *Saturday December* the five and twenty 1647. Being *Christmas day.*

Text. Iohn 1. 14.

And the Word was made Flesh, and dwelt amongst us.

THe Prophet *Ezechiell* before Christ, and St. *Iohn* the Divine after Christ: had both one, and the same Vision (*Ezech* 1 10. *Rev.* 4. 8.] of foure beasts or living Creatures. That had the *faces* of a *man*, of a *Lion*, of an *Oxe*: and of an *Eagle*. Which faces Saint *Gregory* the great, applies to Christ, As that of a *man*: for his *Birth* and *Bowells of Compassion*. That of an *Oxe*: for the *Sacrifice* of his Death, and *Plough* of Doctrine. That of a *Lion*: for his *open eyed sleepe*, (that is) his life in death, and strength in Resurrection: *Rouzing* himselfe from the grave as a Lion from his denne. Lastly that of an *Eagle* for his *ascention* into Heaven, leading Captivity captive. Others apply this vision to the foure Evangelists, affixing first the Face of a *Man* to St. Mathew: because he begins his Gospel with the *Generation* and *Nativity* of Christ. Secondly the Face of a *Lion* to St. Marke: for he begins his Gospel with that prophetie of Iohn Baptist: The *voice* of one *crying or roaring in the Wilderness*. Thirdly the face of an *Oxe* to Saint Luke, Because he begins his Gospel with *Z*achari-

as *Preisthood* and *Sacrifice*. Lastly the face (to our present Evangelist Saint Iohn) of an *Eagle*: For he in the beginning of his Gospel acts perfectly both the parts of an *Eagle* which we read of, Iob 39 27. and 30. First like an *Eagle mounting up on high* to speake of the Divinity of Christ to such an hight, that the sublimest of the Heathen Philosephers stand at a *Gaze* admiring the *mounty*. And this he doth from the first to the sixt verse. Secondly like an *Eagle* immediatly *stooping* to the *Carcase*, *Mat.* 24 28: (*For where the body is thither will the Eagles be gathered together*: *Luke* 17 37.) And this is done in the words of this verse: *And the word was made flesh &c.* Which words taken altogether, most excellently in a very few syllables, expresses all the notable, and most worthy-to-be-considered parts of Christ's whole History: So that *we want understanding*, the *text wants nothing to be accounted a compleat Gospel.*

Aquinas distinguisheth Christs life on earth into these foure divisions: first his *ingresse* or coming *into* the World. And this wee have in the former part of my text *and the word was made flesh*. Secondly into his *progresse* or going *on* in the World. Thirdly into his *congresse* or dealing *with* the World. Fourthly into his *Egresse* or going *out* of the World. And these three last parts, may be understood in the latter part of my text [and dwelt amongst us] if the originall word (which is no more) but (he *Tented* or *Tabernacled* among us be duly knowne.

But to go on: His *Ingresse* or coming *into* the world is by some record to be threefold. First in *Carne* in the *Flesh*. Secondly *in Spirity* in the *Spirit*. Thirdly *in judicio* in the *last judgment*. The first is a coming *Ad homines*: *Iohn* 1, 11. *Vnto* men. The Second is a coming *In homines Rev.* 3: 20 *Into men*. The Third is a comming *Contra homines Iude* 14 *against* men.

His *Progresse* in the World likewise appeares to be threefold. First *Locomotive* in respect of place of abode. And then the *Gest's* of his *Progresse* are 1 *Bethlem*, 2 *Egypt*, 3 *Nazereth*, 4 *Ierusalem*. Secondly *Naturall* by way of *augmentation* growing 1 For *mind* in *Wisdome*. 2 For *body* in Statute. 3 For *successe*, in favour both with God and man. *Luke* 2:52. Thirdly *official* by way of undertaking: 1 In *circumcision* the *fullfilling* of the *Law*. 2 In *Baptisme* the *Preaching* of the *Gospell*.

His *congresse* or dealing *With* the World is fourefould. First with

Man

Men, in his *Converſation*. Secondly with *Satan* in his *Temptation*. Thirdly with mens *Sinnes*, in his *Preaching*. Fourthly with mens *Sicknesſes* and *Infirmities*, in his *miracles*.

His *Egreſſe* or going *out* of the World containes (beſides thoſe memorable paſſages about his *Paſſion*, *Reſurrection*, and *Aſcention*) al thoſe *Teſtamentary proviſions* by him made againſt his departure for *ſucceeding generations*. Whether *Commiſſions* for his *Miniſters*, *Legacies* for his *freinds*, or *Seales* (which wee call Sacraments) for *Prooving* and confirming of his *will*. Theſe are the heades, of the Hiſtory of the Goſpel.

And now, Beloved (were it ſuteable to the conſideration of the *ſeaſon* or of my *ſtay* here) I could without any great Travell fixing one foot of the *Compaſs* in the center of this text: with the other fetch in all theſe points (though never ſo vaſt a latitude) within a juſt circumference of without any excentricity. But I had rather make another and more profitable *uſe* of them, whereunto the *review* and *conſideration* doth directly lead me.

And That is: to admire the Infinite goodneſſe of God in all this, to wretched mankind: Who being in this Earth a *ſtranger*, and a *ſtragler*, without either *freind*, or *acquaintance*, in the midſt of *enemies*, *dangers*, and *miſcheifes*, many *ſnares*, no ſure *footing*.

Sic erat inſtabilis tellus, innabilis unda. Sin procuring, Satan bringing great *Woe & wrath* to the *inhabitants* of *earth* and of the *Sea*. Such is the mercy of God, toward ſo great his bleſſing *upon* Man (at whoſe hands yet *mankind* had merited no ſuch *kindneſſe*, but rather *curſes*) that whether, he be to be *borne*, or to *grow*, or to *go in*, or to *deale*, or to *encounter with*, or to *dye out* of the world: He hath given his *own ſon* to be, *Duxque comeſque viæ et vitæ a guid* and *companion* to him of *life* and *way*. And (what ever other men doe thinke of it) when I conſider. That to be *Borne* to *Grow*, to *Live*, and to *Dye*, be things common to mee and my redeemer, I cannot chuſe but cry out.

O Lord my God ſince in theſe ſtates thou haſt (ſo far as only nature goes) *faſhioned us alike! let theſe lineaments and parts in me which ſinne hath drawne, and overcaſt with the black coale of guilt: be fil'd up with the colours of my Saviour. That through the beauties of his holineſſe (as he glorified thee on earth, ſo) in my life and death I may ſhew forth his praiſes, and vertues who hath called me out of darkneſs into his marvelous light.*

And ſo without hopes of further commerce with them (as to diſcourſe) in this place, I diſmiſſe the latter part of my text & with it the 3. laſt generall branches of the *Goſpel* Hiſtory of the life of Chriſt, betaking my ſelfe to the former part both of the Diviſion, and of the text which ſpeakes of Chriſts *Ingreſſe* into the World, *And the word was made Fleſh*. And therein of his comming in the *Fleſh* only.

How Chriſt is called the word? If we ſhould ſhew, it would engage us upon a diſcourſe of that other Miſtery of the *Trinity* unto a *length* prejudiciall to our preſent buſineſſe: or if we ſhould ſhew how Fleſh is put for our whole nature, & why? It would run us, at this time, out of breath. *I* proceede therefore to the ſubſtance of the words. *The* Incarnation of Chriſt Jeſus. And therein conſider.

Firſt the *Vnion* of the two *Natures God* and *Man* in this myſtery.

Secondly the *Conception* of Jeſus Chriſt *by the Holy Ghoſt*.

The *Nativity* or *Birth* of Chriſt of the moſt bleſſed *Virgin Mary*.

In ſpeaking to the *Vnion I* have foure things to go through withall: firſt to ſhew the *ſeverall* unions in *C*hriſt. Secondly, the ſignification of this word *perſon*, Thirdlly the *manner* of the Union, and Laſtly, the *Reaſons* of the Union: And of the firſt thus much.

There are in the perſon of *C*hriſt *three* unions and *ale-immediate*, firſt the union of the *Deity* to the *ſoul*: Secondly the union of the Deity to the *body*; And Thirdly the Union of *body & ſoul* together: the two firſt were not of *nature*, nor of *merit*, but wholly *ſupernaturall*: And *ſo not ſubject* to *ſeparation* by force of any *natur*, al action or paſſion But the third being *natural*, did leave a place for ſuffering and *ſeparation*: So that when Chriſt *ſuffered* death, the Deity *forſook* neither *ſoule* nor *body*, only the *body* was forſaken by the *ſoule*.

The *plurality* of which *ſubſtances* and *Vnions* notwithſtanding, Chriſt muſt be conſidered but as one, that is in *perſon*: Which word that you may underſtand aright: know that it is derived a *perſonando* which is diſtinct ſounding: And is nothing elſe in Logick but what a Noune Subſtantive proper of the ſingular Number is in Grammer (that is) one particular compleate ſubſiſtence, which Logicians call an *Individuum*, but with this difference. That Perſon is a particular *reaſonable* creature; whereas a particular thing if it be unreaſonable, as a tree, or horſe, &c, is not called a perſon: but by the Schooles a *Suppoſitum*, And in this

ſence

ſence Chriſt is ſaid to be *one*: Not in *nature* (for ſo is no man in a ſtrict ſence: for the *ſoule* and the *body* of men, are of two different *natures*, as well as fountaines or beginnings) But in *perſon*: wherein though there may be *aliud et aliud*, *one* and *another thing*, yet there cannot be *alius* and *alius*, *one* and *another perſon*: And ſo much for the meaning of the word *perſon*.

Now for the manner of this union, we muſt know that things are united or made on many wayes: As 1 *Fadere* by a *covenant*, as Chriſt & the faithfull: And this may make one *body* but not one *perſon*. 2. By *tranſmutation* as Snow and Water, but this makes one *ſubſtance* as well as *ſuppoſitum*, but ſo is not Chriſt. 3. By *aggregation* as many materialls united make an houſe, but this is *violent*, and not *voluntary*: as was Chriſt. 4. By *compoſition* as body and ſoule, make one man being united; but this is *natural*, and ſo is not the union of the Deity to the Humanity in Chriſt. Laſtly therefore by *Aſſumption* and this is ſingular; proper to Chriſt alone. For the cleare avoiding of old and dangerous hereſies, and errours which have riſen about this Article of our Faith, we conceive it not unneceſſary to deale warily with thoſe *terms* and *Words* which we borrow from the Latines in expreſſing our mind in this matter, ſuch as are *Vnion Aſſumption*, &c. As in this *nice* and *narrow* ſence. To *Aſſume* and to *Vnite* do equally belong to the ſame *Agents*: But to be *Vnited* and to be *Aſſumed* cannot be prædicated *equally* by the ſame *Subjects*: Concerning the former, it will appeare plainely by and by. For the latter, the difference is thus, To be united may not unproperly be attributed to *God* and *Man* in thus ſpeaking: *God* was *united* to *Man*, and *man* was *united* to *God*, and with this not a Caviller will find fault: But to ſay (as on the one ſide truely *Man* was *aſſumed* to, and by *God*: ſo on the other) *God* was *aſſumed* to or by *Man* were erroneous in it ſelfe and dangerous in the conſequents. For *Relation* we muſt allow to be in *God*, if we acknowledge a *Trinity* of perſons, but *ſuffering*, we dare not impute, leaſt with it we make him alſo *changeable*: Now to be *Vnited* here, is only a terme of *Relation*, but to be *Aſſumed* is alway a terme of *Paſsion*.

To *aſſume* and to be *aſſumed* are words expreſſing, *doing*, and *ſuffering* and in the preſent matter divide unto us *God* and *man*; God the *Agent*, whoſe part therefore is to *Aſſume*. Man the *Patient* or *ſufferer*, whoſe it is therefore to be *Aſſumed*. To *Aſſume* as it is a compounded word, ſo it doth ſignifie a double action, the firſt is *taking*:

the second in application, *taking to*, The first is caled *principium*: the second is called *terminus assumptionis*. The first belongeth to all the three persons in the Trinity. As the father did *take* and give the *humane nature* to his *Son* as he saith, *Lo a body hast thou given me*. So the Son did *take* [*not the nature* of *Angels* (saith the same Apostle) *but the seed* of *Abraham*, so likewise the Holy Ghost did (whose it was, to *sanctifie* the *nature assumed* and by whom also we beleive it was conceived) *take* our *nature* in the first act. It was taken not *to the* father: nor *to* the Holy-Ghost: but *to* the second person which is Iesus Christ.

In the thing assumed it is worth our consideration: 1. *Negatively* to observe that when God took our *nature* he separated it from *sinne* and *personality*; he took not our *sin* for that was *contrary* to his *nature*: He took not any *person* of man at all, for that was *contrary* to his *Vnity*, for so there should have been *Two Persons* in the second person of the Trinity. As therefore our nature that was assumed received *fulnesse of grace* from that most holy *nature* which *assumed* it; So it owes its *personal existence* to the *second person* in the *Trinity*, (having none of its owne) to which it was united. 2. *Positively* learn what we meane by our *nature*, for *Nature* in Scripture is sometimes put for the *corruption* of our nature as Ephes. 2. 3. but so Christ tooke not our *nature* unlesse it were by way of *imputation*: For this is the *Nature* which by the *Schooles* is alwayes opposed to *Grace*. Sometime in Scripture it is taken for some *part* of nature, as for *Reason* only Rom: 2: 14: Or for *sence* only. 2. Pet: 2: 12: Iude. 10. but so *Christ* took not our nature, that is *some part* of our nature. For that were to fal into the errour of the *Appollinarians* and *Monothelites*.

By *Nature* therefore we understand (not one or some) but all the *parts* of nature (whether *essentiall* as soule and body: or *integrall* as the soules faculties and the bodies Members) united; as also whatever *flowes* from the *Principles* of nature, as *Growth* from *Vegetation*, *Eating*, *Drinking*, &c from *Sence*, *Discourse*, and *speech* from *reason*, not refusing the very *infirmities* of nature, as in the Soule *Sorrow*, *Greife*, *Anger*, *Pity* *Vexation*: in the *will* the *contradiction* of the *naturall* and *Physicall* part (though with subjection too) to the *moral* and *deliberative* in the *understanding* *Negative Ignorance*. and in the *Body* *Hunger* and *Thirst*, *Wearines* and *Weeping*, *Sense* of *Pain* and *mortality*. In breif by nature we meane whatsoever is generall *to* and *in* all men, so that it be not *Grace* or *sinne*. For nature is that which grace nor

Sinne

Sinne nor gives nor *takes away*, but is only *perfited* and *Sanctified* not *added* by Grace; *corrupted* and *vitiated* by *sinne*, not *extinguished*. Againe that is *naturall* in a man which may be *wel or il* used. Grace only cannot be *abused*, Sinne only cannot be *wel employed*: Nature only may be the *weapon* of *unrighteousnesse* to *sinne*, Or the *instrument* of *righteousnes* to *obedience*: By which descriptions of nature, it willbe no hard mater for an ordinary understanding to find out *what* in man was *united* and *assumed* to the Deity of Christ, in the work and mystery of the *Incarnation*.

And now when a man considers the severall immediate unions in Christ: and finds the supernaturall Vnions of the Deitie inseparable, even where soule and body parts. He begins to be sensible of a naturall combate between *Flesh* and *Spirit* (I meane) soule and body: Yet ending in an acknowledgement of the faithfullnes of God in Christ transcending all other freindship. For look we after *Damon* and *Pythias*, *Nisus* and *Eurialus*, *Theseus* and *Perithous*, *Scipio* and *Lælius*, *Ionathan* and *David*, *Ruth* and *Naomi*, (the only pair of Woman-freinds I never read or heard of) And we shall find these come short of the love betweene every man's soule and body! and yet these two are (in men) ready to fall out one with another to see their owne falsenesse, discovered by the apposed faithfullnesse of God. So that the Soul, chargeth faithles dealing to the body, first recounting it's *care*, *study*, *pains*, *griefe*, *joy*, *suffering*, for the body; all which were the body away the soule might be freed from, as having no back to be cloathed, no belly to be filled, no posterity to be provided for, no cheekes to blush, no nor any subjection to corporall strokes, nor temptation to sinne, and yet how doth this accursed earth forsake me, (*saith the soul*) then, when if I am evill (and evill *I* am by conjunction with that too,) I must anticipate those wofull torments due for sinne, while that lyes steeping in the grave. Or if good (which I am by conjunction with Christ) then, when *I* have most use, and should have most joy of the body that unnaturaly sinkes from me, Leaving me (indeed) to enjoy (but alone) the glorified *Mansion* of the *Saints*: wherein is the glorious body of *my Lord*, and *my God*, a most blessed and beatificall object. But wanting a bodily eye to apprehend that fullnes which dwels in him bodily. *I* suffer a comparative imperfection which makes me cry out! *How long Lord just and true?* Where *I* ow; and without al wearines would and could tender *all worship* &c. But all bodily service I

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come short of,having(as before)no eye bodily to see,so[here] no knee to bend,no hand to lift up,no tongue to speak *To the honour of him that sits upon the throne and the Lamb for ever.*

On the other side the bodythough slower, yet fals in heavier in the charg, *and* [like the Moon in the Hebrew *Apologue* against the Sun that would be divorc'd] recriminates thus. The Soul is false to me and unkind ! For its *care, study, paines,* &c. are for its owne *Pride*, and arrogancy. For when the soule is taken away a winding sheete ,is as good to me, as *Salomans* Wardrobe : a grave as pallace, yea an Vrne, as the Vniverse ! were it not for the soules Vanity,nothing more thrifty then the belly, nor more hardy then back, the posterity nothing, glory or sham too late,stroks unfelt,temptations unaccepted, sinne unperfited. I have been a true drudge to the soul an ungrudging slave, & [I see now an ill rewarded servant. My two feet have been teady to run,my two hands to work,My 2 eyes to spy;My two ears to hearken;& my tongue[though but one, yet as busie as any two twoes beside]to speak: yea al my senses, and organical members,have been but the Pedees & Posts,to bring home, the *farr fecht*,and *deare bought Dainties* of experience, and knowledg, to the Lady Vse this soule. And yet see her faithfulnesse ! If I have done evill it was *caca obedientia* [and were she a *Papist* she by her own doctrin ought to suffer alone]she goes but before for a *few more stripes* which her knowledge demerits : I my ignorance notwithstanding shall be forced after to the encrease of her torment as well as mine? if I have *done* well she anticipates my reward and Crowne and glory, leaving me [unwilling to part with her]a loathing to my freinds, a companion to the Wormes : and brother to corruption; not affording *nec beneficium salis* so much kindnes as *salt*, or a seare cloth will do me : to keepe me from stinking and putrefaction, *And* here is the regreet of the two dearest freinds nature ever knew Now observe how much kinder and constanter Christ is to both,then either to other : For beside that he *is* and *does* what ever each of these *is* or *doth* to one another,*and* that not only *per modum efficientiæ*,as an Efficient working that good that is in them, but also *per modum eminentiæ*,by way of Excellency doing greater things for them both, then they are able to apprehend at present. Like a soule *caring,studying, labouring, greiving, joying suffering for both*:Like the Body *going, working, seeing, hearing, speaking for both :* Like a soule, to the Body *informing* and *conserning both*: Like a body to the Soule *serving* both And al this in an ineffable and glorious way for the advancing

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of both: He doth further, when the soule is taken out of the body (as it were out of a *sheath*) take it into his hands doe's of the rust, *forbisheth* it, and brightning it with his owne glory, Clothes it with Majesty Nay more, But I had need learue St. *Pauls* Ἄῤῥητα ῥήματα *unutterable words* to expresse the happines of it there, For the things which *eye hath not seen* to supply the want of sight, *nor eares heard* to make up the losse of bodily teares &c. are there ready to entertaine it:

On th'other side the Body, whose estate seems to be most deplored when freinds avoid the sight of it, the soule in whose service it is either worn out or wounded to death forsaking it, hath notwithstanding the *everlasting armes underneath it*: treasuring it up for one of his *jewels* in whose *sight the death of the Saints is precious*: For no doubt God who *telleth the wandrings, bottle up the teares, numbreth the haires, and writes in a book all the part* of his servants living: Can, & doth (though the grave cause all the joints to drop asunder, the bowels to engender wormes, and a stinch; turnes the pleasant eye-balls, the sometime seat of delight, into a rotten Gelly, dry the braine, consume the mucles, rack the whole to peices, and then grind it againe to dust) preserve each atom, and by a most inscrutable providence, keep every mote of that dust, to the *glorious resurrection*. And this although not comparable in it selfe to the glory of the soule, yet hath in it an unspeakeable weight of comfort.

And therefore O My soul though I desire thee not to be so unnatural to cast of the body! Yet learne to know a truer freind, then my flesh, Let thy *care* be to *gain* and *keep* Christ, thy *study* to *please* him, thy *labour* to *serve* him, thy *joy* to *know* him, thy *greife* to *offend* him, thy suffering for him, rather, yea more then ever it hath been for this body of mine, who will stay longer by thee, prove kinder to thee then e're that hath been or is like to be! And O My flesh! though I would not have thee unreasonable, yet begin to be sensible of a truer *Guide*, a constanter *keeper*, and a blesseder *governour* then ever my owne soule hath or will be to thee: Let thy *feet stand in the Gates of* Sion, or be running towards the house of God: Let thy hands be *working the thing that is good*, Let thine eyes be *lifted up* to the place *where Christs honor dwells*! And let this be thy *Covenant with them*! and make thy tongue to *tell of his praise* and *speake good of his name* that will restore all these (left to corruption by the soul) to become *vessels of glory in the resurection of the just*, And in the meane time keepeth them that *that not a haire of thy head shal be lost*,

And O thou very God of peace who when thou beginnest to take into favour loveſt with an everlaſting love (for ſuch is thy Covenant) into protection never leaveſt nor forſakeſt (ſuch is thy unchangeable nature) ſo take my ſoule into favour, my fleſh into tuition, that both being ſanctified throughout. My ſoule may long for thee, my fleſh may cry out for the living God! My Soule love thee as it is beloved of thee and my body ſerve thee as it is, and ſhall be preſerved by thee; for ever.

Secondly when I contemplate the unity of Chriſt's perſon & therein conſider, how near *Man* is brought to God, Iam enforced to acknowledge all promiſed Vnions of God to man *poſſible*; all commanded Vnions of man againe to God *reaſonable*. The promiſed Vnions of God to Man are. 1. *Paſtorall*, He our *ſhepheard* we his *Flock*, 2. *Oeconomicall*, he our *Maſter*, wee his *ſervants*. 3. *Conſanguineal*, He our *Father* we his *Sonnes* and *Daughters*. 4. *Conjugall* he our *Husband* we his *Spouſe* here, his *bride* in the *reſurrection*, his *Wife* for ever: and the like.

In the firſt: his call, and our following, declares us one way. In the ſecond: his command, and our obedience one Worke. In the third: his tender care, our dutifull honour, one Generation or Kindred. In the Laſt: his holy deſire, and our chaſt ſubmiſſion, one love.

And all theſe unions made eaſie even to faith by the Vnity of Chriſt's perſon. *He that gave us his ſonne, how ſhall he not with him freely give us all things.* The commanded Vnions, of man to God are, 1. Of *Judgement* that wee, [as he doth] *approve the things that are more excellent*. 2 Of *Will* for election that we (as he doth) *deſire truth in the inward parts*, and this is to *chuſe the better part*. 3. Of *Affection*, that we (as he doth] *hate the evill and love the good*: being *merciful as our heavenly Father is merciful*. 4. Of *Converſation* that *We be holie as he is holie, perfect as our Father which is in Heaven is perfect, that We purifie our ſelves as he is pure.*

And all this is but to be one ſpirit as the Apoſtle ſaith *He that is joyned to the Lord is one Spirit.* And good reaſon! For God requires no more of us then St *Paul* did of the *Galatians*, and upon the ſame ground. *Be ye as I am, for I am as ye are.* O yee Sonnes of Men be ye as Gods! And the Children of the moſt high. for the ſonne God is God, yet for your ſakes, became the ſonne of Man. *And* O my Soule, ſince thou haſt no reaſon to doubt have faith to pray! Philoſophie *ath* taught thee, That every Eſſence is an Vnity: not only in num-

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ber, as opposed to multitude, but even in nature, as an undivided being. the desire of which last Vnity is the cause of sorrow in the sense of division. Thy sinfull (and therefore wofull) experience hath taught thee to feele thy selfe involved in the curse of *Simeon and Levi, to be divided and scattered*: But this Mystery is that which teaches thee by the Gospell to expect *Vnitie as a gift*, to desire it as a *benefit*, On therefore my soule, take with thee, words, and say!

O Lord: I am by sinne either a solitary wild Wolfe, or at best a strayed sheep from the fold of peace: but by this I know thou canst, I hope thou wilt make the Wolf lye downe with the Lamb, or cause thine owne immaculate Lamb the Lamb of God to take away that sinne which makes me a Wolfe in thy sight. Or if a strayed sheep, seeke. O seek (*according to thy promise*) that which was lost, and bring againe that which was driven away, bind up that which was broken, strengthen that which was sick, feed me upon a good Pasture, and on the high Mountaines of Israel fold me.

O my God, I am by nature a fugitive, or a Captive: a Rogue, or a slave, without Master, or under a cruell Master, Where my work is sin, my wages death, I sow the wind, and reap the Whirlewind, but O thou great Commander of all hearts who rulest by love, and so makest thy service to be perfect freedome, I want a service, do thou entertaine me, I am weary of my Old Master do thou redeeme me, I yeild to thy Yoke, accept thy condition, embrace thy Covenant; and for reward build upon thy courtesie. Thy Gospel shall be my Indenture, *thy Sacraments the* Seales, *thy sonne the* Vndertaker of my truth; *thy Holy Spirit and my owne Conscience the* Inward, *thy holy Angels and the World the* Eye-witnesses *of my fidelity. Thy secrets I will keep, Thy commands I will religiously obey. Thy talents improve, Thy goods not waste, No contract will I make prejudicial to thy service, For this purpose I yeild my Eare to the awle and doore of thy house, bore it, for I will not go from thee for ever.*

O Lord my God my poore soule is by sin become either an Orphant to my sorrow, or a Bastard to my shame; either fatherlesse without *God, or of a faulty Father,* Iohn 8.48. *The first is the object of pity, but the last of reproach. Thou hast promised to succour the first, but hast commanded thy doores to be shut against the last. Thou wilt be a* Father to the Fatherlesse, *but a Bastard shall not* enter into thy Congregation to the tenth Generation, *O my God, my*

Soules substance is true borne, as in thy Creation: only, since sinne an Orphan of grace, the Child of Wrath, by nature! And so O Lord thy charge: Be a father to it! And like Iacob *cause't to returne to its Fathers House in peace: Indeed in quality it is base, of the linage of the man of sin, and here* the Crown is fallen from our heads, *Wo* unto us, that we have sinned. *The disherited may be restored, the fatherlesse adopted, the Stranger naturalized: but the bastard hath his* BEND SINISTER or BORDER GOBANY *an Indeleble character or brand of Infamy, which though amongst men it be an evill that knowes* no remedy, yet with thee (*O Lord* with whom all things are possible) *easie to be cured. Thou hast a fountaine of blond to regenerate to a new man the infamous soule of sinfull mankind. Do thou therefore who once tookest away the reproach of* Pharez (*the base Sonne of* Iudah) *by making him a Lineall Progenitour to thine annointed: By making thy sonne to be* progenitor genitrixq *to my soule in the wombe of Baptisme to repentance, take away the sinne of my birth & conception, that the Spirit of adoption may enable me with confidence to say* Abba Father.

And yet O my God if in al these relations (pardon me my Father, *if in these too far allusions my pen may seem irreverent, my heart desires to honour thee) I measure thee* by the line of a man. *I may suspect the Vnity and feare a division. For if I am a sheepe* smite but the Shepheard, and the Sheep will be scattered, *For this is the propheſie. If I be a servant, the yeare of* Iubile *may grant me an injurious liberty. For this is the Law of servants If a Son on my marriage day, I may forsake thee. For that is the rule of Espousals. O then so it must be! thou must betroth* me to thy selfe in faithfulnesse: *for so shal I in the day enjoy thee, in the night embrace thee,* thy left hand shall bee under mee, *and thy* right arme shall encompasse me. *The yeare of Iubile for joy, shall never go out, for liberty, never come in. How then O Lord shall I allure thee, how shall I woo thee, for my sinfull soule is like* Thamar *either a sad* neglected Widdow, *or which is worse a prostituted Strumpet. Once this is certain: the* Maiden *innocency thereof is lost by the first transgression: which to restore, is in the World of Women, the mock of Art: Yet in thy Church the miracle of Grace, for it is as easie with thee to purifie a spirituall* Harlot *to virginitie as to preserve a fleshly mother in virginitie.*

Thus having breifely described and largly applyed the *Nature* of this

this Union and the *Natures united*. I passe to speake of the *Reason* of the Incarnation with the bare mention whereof I shal conclude.

The Reasons of the Incarnation may be reduced to these heads, such as concerne God. Others that concerne us. Lastly some that concerne the enemies of *God*, and *Man*, *Sin and Sathan*. Of the reasons that concerne God, these two are anciently given by the Fathers.

First, That God [whose counsel and purpose hath ever been the illustration and manifestation of his own glory] might more eminently, evidently, and transcendently set forth before Men and Angels; The super-excellency of his *Goodnesse*, *Wisdome*, *Iustice*, & *Power*: Which no where so clearely shine as in the great worke of the *incarnation*. As may appeare by a Particular consideration of the even now named attributes.

As first his *goodnes* is no where so manifest, as in *him*, *in whome dwels the fullnes of the god-head Bodily*. The *Best* of *Creatures* before, had but the *footesteps*: And at the best but an *image* of God in them. But here God *himselfe*: not *appears*, but *dwells*: not his *back parts* onely, but his *fullnes* in man. Nor is that goodnesse here *locked*, but *treasured*: that *of his fullnes we might all receive*, *and grace for grace*, &c. Or if we take it not only for *holinesse*, but for *loving-kindnesse* also! Where can we find a *paralell* to the *goodnesse* of the *Incarnation*. Wherein that God who even *humbles himselfe when he daines to behold things done*, not in *Earth* only, but in *Heaven* also, is pleased to communicate *himselfe*, his *love*, yea and his *very nature* too: not to a *creature* only, but an *earthly* creature: nor so only, but to a *sinfull* nature, to an *enemy*; the Son of his *love*, to the *Children of wrath*: so that as the Angel speaking of Christ his goodnes in the first sence calls him, Τὸ Ἅγιον, *That Holy*, so may we in the latter cal him Τὸ Εὔσπλαγχνον, *That Kind*, *That loving*, *That mercifull thing*, who hath so highly *honoured*, and not despised the weakneſse of *his owne workmanship*.

Secondly his *Wisdome* is no where more apparent then in Him, *in whom are hid all the treasures of wisdome and knowledge*. And indeed the very Incarnation it selfe did reveale the wisdome of God in the contrivance of mans salvation so gloriously, that if not only *confounded* the *Divells*, and befooled the subtill Serpent, (as wee

ſhall ſee anon) but even *poſed* the good *Angells* themſelves. Of whom, St. *Peter* teſtifies, that they did? παρακύψαι *ſtoope* to *peere* into the myſterie. For as the learned give the reaſon, They could not conceive how man could ever be redeemed; For the *Lawes rigour* was ſo *inexorable* that *Man* could not be *quit* but by *ſufferings* of infinite value and worth: Now they knew that indeed *Man* could ſuffer: But the *ſufferings* of *men* and *Angells*, could not merit, or *countervaile* the *Lawes rigour*, within any limits of time. Againe they knew that if God *interpoſed* he could add value; But he could not (his very *eſſence* forbidding it) ſuffer. So that here God *charged his Angells with folly*, who knowing Gods *promiſe* of *redemption* to *Iſrael*, in the old Teſtament; yet were nonpluſt, and to ſeek in the means. Till God in the fullneſſe of time made knowne the myſtery by the Incarnation of Jeſus Chriſt, uniting *God* and *Man* together in one perſon, for the accompliſhing of his promiſe and covenant.

Thirdly, his *Juſtice*, and that both in reſpect of the *Law* whoſe every *iota* and *title* ſtood firmer then *Heaven*; (for the Heavens gave way to the deſcending of Chriſt:) or *earth* (which yeilded and trembled at his reſurrection) But the Law ſtood ſtrong, not ſuffering him to paſſe till all the *precepts* were *obeyed*, the *propheſies fulfilled*, and *treſpaſſes ſatisfied* for; Not condoning, much leſſe conniving at ſin, though but imputed (and that) to the Son of God; And then wherein (I pray) doth the *ſeverity* of Gods Juſtice appeare *more* or *equally*? Zaleucus his one eye: And that Heathens ſelfe deſtroying, beſides their cruelty come infinitly ſhort, of this moſt ſtrict, yet æquable Juſtice: And ſecondly in reſpect of the *Subject*, yeilding and exacting ſatisfaction in the *ſame nature* that *had ſinned*; and then *rendring* the purchaſed *inheritance* to the *nature* that had *merited* by *obeying*. And laſtly in reſpect of *Death* it ſelfe who *raigning over all by ſinne*, loſt not its dominion till Chriſt ſpoyled him of it. And that moſt juſtly for *Death* entring upon Chriſt (to whom he had no title by reaſon of the righteouſnes that was in Chriſt) conſidering he was *fleſh*, not knowing that he was alſo the *Lord of life* made a breach upon the *fleſh* of Chriſt, and at laſt *death dyed* (as all things do in their contraries) *in the life of Chriſt*. Having firſt, forfeited his owne tenement by a forcible entry upon another mans poſſeſſion, which gives a good title among *Kings* and

Soulidiers

Souldiers to all things gotten by conquest.

Lastly his *power* which is breifly; more manifest in *uniting the divine nature* to the *humane*; then it is in *creating*. Because there is a more *reall* and *infinite* distance betweene *God* and *Man* then between *Man* and *Nothing*, between *Heaven* and *Hell*, then betwixt *Heaven* and the first *Chaos*, betweene *sin* and *Grace* then *Emptines* and *Grace*: As also more *difficulties* in redemption, then in creation, more *corruptions* to *hinder*, more *Enemies* to *oppose* the very *work* and *office* of a Redeemer, and this is the first reason given by *Damascene*, *lib.* 3. *cap.* 1. *de orthodoxa fide*.

Secondly, That there (in some manner) might be a *proportionablenesse* & *analogy* in the *Mediatour* to the *Trinity*, which (if I forget not) is by St. *Austin* called a *responsary Trinity* for as in the Trinity there are *three persons* in one *essence*. So in Christ there are three *essences* in one *person*: In the first the persons of the *Father*, and the *Son*, and the *Holy Ghost* are but one essence, (*i*) *God*, So in the latter three esences, the *word*, the *Soule*, and *flesh*, are but one person *Christ* and this is Saint *Augustines*, *lib.* 13. *de civitate*, cap. 1.

The reasons of the Incarnation that concerne as are two. First the removing of *Evil* from us. Secondly the promoting of our good. To the effecting of both these it was necessary that the *word* should be made *Flesh* and the *Sonne of God* should become the *Sonne of Man*. For (although I confesse with Saint *Austin* that God in his absolute power could have framed another possible meane for the salvation of mankind; yet) by that power which is ordinate to and equall with his will there could be *No other name given under Heaven whereby we should be saved*, but only this.

For if we consider Sathans power (who now Lords it over seduced and enthralled mankind: And by a wofull CATACHRESIS is become the *God of this World*) his power and strength (*I* say) not to be overcome no not by the contention of an Arch angel without a *Mittimus* to God [*The Lord rebuke thee.*]

Or secondly sinnes most intimate adhearence to the sonnes of Adam; whose vicious habits in us that they might appear (as it were) more then accidentall to us, have (by the best speaker Gods word) the denomination of our very parts and substance given to them. Being called *the body of Sinnes*, *and of death*: our *Members*, yea & our very *Flesh* too; whose crucifying vicinity and tormenting closeneſſe, made a misera-

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ble Apostle make a more miserable EPIPHONEMA crying out [Τις με ῥύσεται] *who shal deliver me,*

Or thirdly the more then necessary Fluxe of sinfull acts and transgressions from those vitious habits and corruptions, whose violent torrent like a breach of the Sea or the Cataracts of Nilus (though caused by nature cannot by the Lawes of nature, or rules of Physick, though with the *poore Woman* in the Gospel *wee spend our whole* time and *substance upon the Physitians*) be stopped, no nor (with reverence be it spoken) by Christ himselfe, without the Fountaine be dryed up by a vertue proceeding from him.

Or lastly the strong Sequence of Gods law following *sinne* inevitably with *Death*, *malediction* and *curse*. Charging upon transgressours invincibly: That vengeance and those intolerable plagues, which Gods word can be understood to denounce, or Gods wrath to inflict. So: that to the removing of these malignities there is required the interposition of a God.

It must be more then an Angel that must disenthrone the Divell He must be *God that must tread Sathan under our feet.*

Secondly it must be some thing more subtill and spirituall then any creature whatsoever, that must get between us and our lusts even the God in whom we live & move and have our being that must *seperate our sinnes from us.*

Thirdly it must be somewhat above nature that must hinder sinnes actions, and cause the naturall and most fruitefull wombe of concupiscence to miscary. It must be the God of nature, that can make the *fire* not *burne*, the Sea not drown, the *Lions* not *devour*, *the Sun to go backward.* He alone it is; that can give sinne a *miscarying wombe and dry breasts.*

Lastly, it must be the Law-giver himselfe: that must make the *Fire* no burne, the *Sea* not drown, and *lions of his law* not devoure guilty mankind.

And all this: yet not to be done in a direct judiciary way without an union, for although Christ as God be *stronger* then the *strong* man Sathan: Yet the *stronger dispossesses not the lesse strong, but by an entry into his house*: Christ must be incarnate;, that man may not be a Divell incarnate, Christs incarnation was an *Ejectione firmo* against Sathan.

Againe this only way was it, whereby Christ had fairer evidence for his

his title to man, then Sathan had: for the Divell got in Man from Gods Regiment, (notwithstanding the right of Creation) by getting Man to be of one way, and one work with him (man having as little communion in essence and substance with God, as with the Serpent) but now Christ comes with this plea, and defeats him; For though Man and Sathan are of one work, yet are they not of one nature, though they be one way, yet they are not one flesh: though in this they be one: *both lyars, both deceitfull, both sinfull*: Yet in this Christ and Man agree better, that they be *bone of his bone*, and *flesh of his flesh*: And as the Serpent (for this very reason) when he separated God and Man in the first fall, yet could not nullifie the Marriage of, or divorce *Adam* and *Eve*. Nor Sin nor Sathan could *separate them whom God hath put together*: So Christ and his Church standing upon the same termes, are so united, that: *I am perswaded that neither life nor death*, (life will not, death cannot) *nor Angels nor principalities, &c. shall be able to seperate from the love of God in Christ Iesus*. Rom. 8. 38. 39.

And so what hath bin said of Sathan, is likewise to be said of the goods which he is possessed of, (I meane sins and plagues though I confesse in some sence, even Man may be accounted part of his chattel goods.)

For sinne like the Darkenesse of night is chased about the earth by the *Sunne of Righteousnesse* still and only giving place to Christ whose advancing into our Horizon is the bringing in of the *day of Salvation*, and the driving away of the *Darknesse* of *transgression*: For all other meanes, whether the *Light of Conscience*, *Law of Nature*, *Counsailes of Men*, *Rules of Philosophie*, *Ingenuity of Education*, yea and the very *Law of God* it selfe [that is it's *Letter*] are nothing else but Stars and Candlelight; not to drive away the night. But as it were so many arguments to prove that there is a night. Things that serve rather to shew that there is a Heaven and an Earth, then to inable us to enjoy either. And therefore they that doe charitably, acknowledg a possibility of salvation to the Heathen; which never heard of the Gospel, say that this salvation doth accrue unto them from God for Christ

 sake

sake. Man could let in sinne, but it is Christ that must expel it, Man could embrace wickednesse, but God must send his Sonne to *blesse us by turning us away from our iniquities*. Israell *could destroy himselfe*. But it is *God* must *helpe*. David needed no guide to *goe astray like a lost sheepe*. But it is Davids Lord *must seek and save him*.

And lastly concerning the Lawes rigour, it fully appeares by that which hath been spoken already, that it must be an *Immanuell*, that must exonerate the burthen satisfie the court of justice, arrest judgment, and take of the seargeant: with a *supersedeas* for an Execution *taken out*, and *not served*. And all this is don by Christ as our *Præs and Sponsor* Surety, and Advocate, for the removing of evil from us. And this is the first reason.

The other reason concerning man is the promoting of his good which is done so many wayes so plentifully, that St. *Bernard* after his manner calls Christ Incarnate *Manna* from Heaven, the joy of the *hungry*. *A cluster* of *grapes*, sweete grapes from Gods vineyard the refreshment of the thirsty soule, *Oyle of gladness*. The health of the sickly, and *a stone cut out of the mountaine without hands* that the negligent may feare. In a word: For the general let that goe for all which *Fulgentius* with fifteene other *Bishops* more have subscribed concerning this particular *except the Worde which is God by uniting in a singular way mans nature unto himselfe, had beene borne of a virgin a true and perfect man, there should never have been bestowed upon us (that are borne fleshly) an Arise of a spirituall birth &c.* But now what sweet enterchanges do there passe betweene the Lords Anointed and mankind: He borrowes our *Flesh*, and gives us his *Spirit*, takes *Earth* returns *Heaven*: Exchanges his *Peace* for our *chastisement*, his *sonship*, for our *servitude*, his *grace* for our *sinne*, his *crown* for our *curse*, his *life* for our *death*, his *joyes* for our *sorrowes*. In sum of God he became Man; That wee by communion with him, of men might be *made partakers of the divine nature*.

And because mans felicity stands in enjoying God: Thus familiarly, hath the Sonne of God bartered Natures states, and goods

with

with man. His *first* nativity from *God*, the *Second* from *Man*, making him whose *First* Birth is from] *Man*, to have a *Second* from *God*.

And secondly in seeing *God* whose brightnesse [dazling al sinfull sight, with the *beauty of holinesse*: Therefore hath the Lord *Iesus Christ* like unto another meek *Moses put on the vaile* of the flesh, that by it *boldly we might enter and have accesse to the Holy of Holies, to see as we are seene*.

And thirdly, if there be any inherent happinesse [I understand the cause of it] in man aswell as sorrow, it is [but like the *axe among the Prophets* [a tool not fit for their coat] *borrowed*, and that from Christ.

For there are three severall *Gifts* which are all of them comprehended in or subordinate to the Incarnation of Iesus Christ, concursing to the happines of man, in the Scripture called by the name of *Grace*: And distinguished by the immediate extrinsecal Giver.

As first the grace of *God* which is the Father, by which grace, I conceive, *Christ* himselfe is specified. To which sence I am enduced, by comparing that of Saint *Paul*, *Tit.* 2. 11. to that of St. *Iohn* c. 3. v. 16.

Secondly the Grace of our Lord Jesus Christ. Which grace must needes be the Spirit, if we consider the promise *Iohn* 15. 26. Which is somewhere also called the *Grace of God, and of our Lord Iesus Christ*.

Lastly the *Grace* of the *Spirit* which is well known to be that seame of holynesse in the Saincts, which being diversified is called the *fruit of the Spirit Gal.* 5, 22. To the introducing of which last it was necessary that the two former should precede. The *Spirit* as the proper fountaine of *holinesse* and *comfort*: The incarnation as the *Medium* and Motive of the Spirits mission to, and acceptance with man: But of this perhaps fully and more clearely hereafter, when (if ever) we come to write of Christ's *Egresse* from the world.

Lastly if in Mans felicity we may any way attend to mans actions. Or if there be any such thing beside the name of it as moral felicity. Christ as incarnate must be the procurer of it, which is done

by him: As an Object of our Faith: A Ground of Hope: A cause of Love: and a Rule of Operation.

Two things are required in the object of faith without either of which Faith failes: *Affability*, the Party we believe must be apt to be spoken with Rom. 10. 15. And *Veracitie*. The first is denyed, to God though with imputation of fault herein to Mans sinne only: according to that *Let not God speake least we die*. The other to man, God is not a Man that he should lie *Let God be true and every man a Lyer*. God cannot be believed though true because man cannot abide before his voice. Man cannot be trusted when he speaks for untruths. Now in Christ these two are united: The *affability* of Man Here is our *accesse*: The *truth* of God Here the object of our faith.

Secondly the ground of hope as the most plentifull expression of *Gods love*, [*et quid non speremus amati*,] being so loved what may we not hope for. *He that gave us his Sonne how shal he not with him freely give us all things*.

The cause of love, thirdly he is in God to each of us personaly in us to God dutifully. *We love him because he loved us first*.

Lastly the rule of Operation. In a Rule that men work by Two things are necessary: *Rectitude* and *Visibilitie*. The first is in God without the second. The second in man without the first, That Christ therefore might be a most perfect rule for man to work by, To the righteousnesse of God, he assumed the visibilitie of Man &c.

Thirdly the reasons of the Incarnation that respect sinne is (without the limitation of the power of God) that it might be a remedy to sinne. *Tolle morbos, tolle vulnera, et nulla est medicinæ causa*. If there had been no sinne there had been no need of a Saviour, and therefore the glosse upon (1. *Tim.* 1. *Christ came into the World to save sinners*) is not amisse *Nulla causa veniendi fuit Christo Domino nisi peccatores salvos facere*, and is answerable to that Luk. 19. *The Sonne of man came not but to seeke and to save that which was lost*. Man by sinne became like the *Ax* flowne of from the *Helve* and *sunke in the water*, that this Ax may be restored, it must be made emergent, for this the Prophet *cast a bough into the water*, Christ is that Bough which by the Incarnation is

cast

cast into the water, and by it man, that before sank now swimms. Sinne in man was like *death in the pot*, that the pottage might be healed *meale was cast in*, Christ is that Meale 2. Kings 4. 39. wherefore St. *Augustine* upon my text *Caro te vbicunaverat, caro te sanat; quoniam sic venit Christus ut de carne, carnis vitia extingueret* Flesh blinded thee (O Man) *Flesh* healeth thee For therefore Christ came that by his Flesh he might extinguish the sinne of the flesh. *Behold the Lamb of God that taketh away the sinnes of the World*, Which sinne of the World reading it in the singular number: Bede interprets original sinne. Because that alone of all other, is the sinne of the whole world, And indeed taken extensively is without comparison the greatest sinne that ever was: no one act yall beside being to be charg'd upon all men: But in respect of their intension of sinne, it is the least (becauss least voluntary now it is a rule *quodcunq; malum est maxime voluntarium est maxime peccatum*) But *I* conceive the word sinne is rather *Genericall* then *Specificall* containing as well actual as original, For proofe where of I oppose St. Peters Comment. *Act.* 3. 26, to that of Bede. which may serve as a final confirmation of this reason. Unles I may take leave to them the necessity of Christs incarnation to the removing of sinne, to bring in the expression of a *Learned divine* affirming that *If the whole Heaven were turned into one Sunne: And the whole World into Paradise:* I adde. If all the righteous men that ever were beside, were composed into one Abel: And all the Angells of Heaven into one Seraphin: To make an universal holocaust they would be insufficient to expiate any one of these many sinnes whereof wee stand guilty before God) Christ alone is an all sufficient *sacrifice for the sinnes of the whole world. 1oh.* 2. 2. But of this sufficient hath been spoken in the fore going reasons which concerne us.

Fourthly the reasons that concerne Sathan are his utter confusion and overthrow: And that by man whose nature was by him first infected, and for ever infested: As It was the pride of Satans malignity against God that for his sinne had cast him out of Heaven to wound Gods Honour in the fall of the best of his earthly creatures mankind, whome he therefore assaulted and overthrew

So it is the praise of Gods infinite justice, that although he might have immediatly vindicated his owne honour, and avenged *Adams* fall, as wel of himselfe upon Sathan, in cursing him as he did the poore *Snake* his instrument. Yet he would not daigne to cope with him but in Man and therefore he sent his Sonne in the forme not of man only, but an enthralled man, A servant *to destroy him that had the power of death that is the divel*.

Secondly that as Sathan by working upon the frailty of humane flesh deceived the first *Adam* so the *Hooke* of the *deity* (it is St. *Hieromes* phrase) being *Baited* with the *Humaine Nature*: The *Flesh* of the second *Adam* invited the Great Devourer to bite: And so the great taker was taken: The great Devourer, was deceived as we shall see more in the treatise of Christs temptations.

Thirdly (and wherewith I will conclude the argument concerning the Divell) this may (*a posteriore* and by the effect) be added as a reason of the Incarnation, that Sathan in his promises, (though most false and lying) might not out bid the goodnesse of God in his most true and reall performances. The greatest promise that even the Tempter promised to mankind, (though that in his temptation of Christ to worship him was a very large lying one) was that to *Eve*, Gen. 3. 5. *Ye shall be as Gods, knowing good and evil*: Now he was so far from performing it, that he effected the contrary (*like a lyar* as he was, *from the beginning*) which Almighty Gods Irony, verse 25, will prove (though at first sight it seeme to make good the Serpents words) This I say was the largest promise that ever the Divell made with intention (as he doth al the rest) to deceive.

This yet was somewhat lesse then the Incarnation did perform. For if we take mankind as comprehended in the Humanity of Jesus Christ, it was more then (as God) for it was true to say, *Hic homo Deus est, this man is God*. Knowing good in himselfe as God, evil in his burthen as Man: The evil of *sinne* by imputation, The evil of *punishment*, by a most bitter passion. Or otherside if wee consider mankind as it is in Ἀνακεφαλαίωσις the Company of true Beleevers, they are at least *sicut Dii*, As

Gods, And if I over value not *St. Peters* words, 2 *Pet.* 1. v. 3: somewhat more: As *being partakers of the divine nature*. And for their knowledge it is by the Incarnation improved to the highest pitch of the Divels promise; knowing more communicated goodnesse (the only object in its kind, of created knowledge then ever before Heaven or Earth could represent to Men or Angells in the *glory of the only begotten of the Father full of grace and truth*. John 1. 12

And evill was never so objected to view of Men or Angels as it was by the exinanition of a Deity: The humbling of the supreme Majesty of Heaven to become a man to suffer the confluence of Gods jndgments, and curses for the expiation of Mans sinnes.

And this use I must for ever make of it, when I am tempted to sinne by enticing promises: I will perswade my selfe to hope, farre more performed for me by *Christ*, then is now For ever was or will be promised by the grand worke master to sinners the *Prince of darkenes*.

And now when I seriously weigh these reasons, and thinke to apply them, I can nor hear nor see other object but (me thinks within me) *an Heavenly host* a *multitude* of Angels singing that excellent Anthem, *Glory*; Never such glory *to God on high*! Glory to his *goodnesse* and *mercy*! Glory to his *Wisdome* and *Contrivance*! Glory to his *Justice and Severity*! Glory to his *Greatnes & Power*. And if two infinites may beare a comparison I know whether be more Ἐν ὑψίστοις *in the highest*? Δόξα or Θεός *Glory* or *God*? For here is glory in highest, to God: As well as glory to God in the highest. This for the first sort of reasons which concerne God.

But when I consider the other also: I am againe Nonplus't and know not which will be the greater Δόξα or Εὐδοκία? *The Glory or the Goodwill*. That which God hath reserv'd to himselfe? or that which he hath imparted to man for if in this Εὐδοκία weeshal consider Whose, to Whome, What, and in what Manner this Goodnesse is expressed: We must confesse it a Συνίστησι τὴν ἀγάπην *Such a commendation of Gods Love*, *Rom.*

5.

5-8. *As* no Words can set forth but Christs own Οὕτως ἠυδόκησεν Οὕτως ἠγάπησε! *The Father had such goodwill Mat.* 11 26 *God so loved Ioh.* 3 16. And though they raise in my weakeheart such ravishing joyes, and light: That I like Peter in mount Tabor *MATHEW*, 17. 4. must needs say. Καλόν ἐστιν ἡμᾶς, ὧδε εἶναι *It is good for us to be here.* Yet when I go about to pitch my *Tabernacle.* Like a Pilot without the *S*traits or Channell. I saile on the Maine On an abysse *where no bottom is.* Vnder-A height without a Culmen. Nothing can describe it. But St *Pauls* ὦ βάθος *Rom.* 11, 33. It is so far above a Poore Sinners *Ela*! so far below A mortal's *Gamut*, That it is a Song indeed, only for Angels to set a tune to.

And yet me thinks hitherto there wants something to make it full Harmony Musick, must have three parts to make a Consort *Glory to God in the highest*, There's the *A*LTVS. *Good will towards men*, Theres the BASSVS. Yet we want a TENOR. That is, *On earth Peace.* This we want indeed! every where. In the Church. *I*n the State, *I*n the Feild, In our Houses *I*n the City, In the Countrey, In all places, and all businesses. Over our heades may for inscription be written; at all our Townes ends may be hang'd out for a signe those words of St. Paul *Without are fightings: Within are Feares.* Nay I had almost forgot to tell yon that this is wanting among the reasons I have brought for the incarnation though this were a maine end thereof. Wherfore in the breife adddition of it *I* will conclnde.

Christ came in a time when God had made *warrs to cease in al Lands*, and indeede he chose a time fit for his businesse, which was *to reconcile things in Heaven, and things on Earth*: *Col.* 1 20. Which reconciliation though it was perfected on the *Crosse*, yet was it articled for, and treated in the *I*ncarnation: *v.* 22. *And* (*Ephes.* 2. 14. 15.) Saint *Paule* saith, *He is our peace who hath made both one, Having abolished in the flesh the enmity.* In which words J humbly conceive the Apostle tyes not his discourse to the abolition of that legal Sanctification of the *Iewish* Nation, where by they were separated from al other people *to be a peculiar people to God* only, but intends the Main busines *C*hrist came into the World.

world for: which is that mentioned in the forenamed *Colos.* 1.20. *To reconcile* or make peace (*It* is true prophetically and *de facto* himselfe somewhere saith he *came not to send peace, but a sword* (that is) men by occasion of him, and his Doctrine would together by the eares. But if he had made this his busines *de jure* to sow contention, he might have been still called the *Sonne of man*, But hardly the *Son of God*, if that text Math 5. 9. be true) No No, we have experience enough that it was a Prophecy to shew what would be, but commands enough to the contrary to make it apparently no Rule to tell us what should or ought to be.

Well then let us see How the *Incarnation* is the ground of that dearly wanted blessing On Earth; Peace God when he framed the earth hung the happy affaires thereof on two hooks. The upper & more golden was *The Love of God*, The Lower and *like it* was *The Love of our Neighbour*. On these two κρεμανται *hang* (not only the Earth, but that Word by which that was made) *The Law*, *and Prophets* Math: 22. 40. Sinne comes and unhinges the world: so that instead of Loves Conjunction, All things fall in peices by Hate-Convulsions. All men being naturaly thenceforth στυγητοι or μισουντες *Hateful* or *Hating* Tit 3.3. Hateful to God, He *repents that he hath made man* Gen. 6. 6, θεομισεις Haters of God. *Rom* 1,30, They cannot endure him, either his *presence*, or *voice* Gen. 3. 8. Nay either of these is *death* to them. *Iudg*: 13.22 *&c.* Hatefull to one another: witnesse *Gen.* 3. 12. Where *Adam* little lesse then grinds his teeth at his Wife, and *Gen.* 4. 8. where *Kain* kills *Abel*. Nay witnesse our sad times wherein we are fallen into manifest Gentilisme, or at least so much of it as that forementioned Character speakes. Tit 3,3. To rectifie all this disorder, it is contrived that our Redeemer may be *God and Man*. Had he been Man only, and not God, as the *Arrians*, and *Socinians* say, we might have reason to have been φιλανθρωποι *Lovers of Mankind*, to *love our Neighbour* &c. but I doubt we should have been θεομισεις *Haters of God* nevertheless. Or at least have been reconciled upon other grounds then through Christ.

Had he beene God, and not man: we might have thought our selves bound the more to *love God with al our hears* &c, but *I* fear

we ſhould naturally have hated one another, As we now doe *Serpents* or [*I* ſhame to ſpeak it] as we in *England* have done theſe late yeares.

But what ever other men take for their courſe, this muſt be my rule to love all the Lines that concenter in my *Saviour*. And that with a Love not only *Quoniam* Pſalm 116 1. But alſo *Amore tametſi*; not *becauſe* only with David *they are beneficial*, But with Job (whoſe eyes opened to his Redeemer) *though* they [wrong me, ſequeſter me, imprison yea) *kil me*. Math 5, 44. Indeed Sinne I may not endure *Heb.* 12. 4. The Devill I muſt *reſiſt*. 1. *Pet.* 5. 9. My Saviour took the nature of neither. And intended as really to put enmity betwixt me and theſe, as God did put betwixt us and the Serpent. But for God and Man I ſhall offer violence to my Lord Ieſus if they be not united *qua tales* in my affections, *I* muſt not hate or forſake God though he kill me: *I* muſt not hate man neither though he kil me. For how ſhal *I* look upon the Lord *Ieſus* Chriſt who being both *made peace* for both. *Of whoſe fulnes I beſeech* the God of Heaven I may *receive and Grace for grace* even Ἀγάπην ἀνυπόκριτον *an unhypocritical Love* Rom 12 9. *And let as many as be Chriſtians be thus minded.* Phi: 3 15 And for them *that are otherwiſe minded, God in his due time reveale it to them*, And let all *England* ſay *Amen*.

FINIS.

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